



N^o 13

A *Theology* vol. 4.

SERMON

PREACHED

Before His MAJESTIE,

On Wednesday the fift of Iuly,

AT WHITE-HALL.

At the solemne FAST then held.

By the Bishop of S. DAVIDS. W^m Laud



LONDON,

Printed for RICHARD BADGER.

M. D C. XXVI.

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At Whitehall

of the College of St. James

By the Bishop of St. David's

London

Printed by Richard D. Jackson

M D C C X V I



PSAL. 74. 22.

*Arise, O God (plead or) main-
taine thine own Cause: Remem-
ber how the foolish man (repro-
cheth or) blasphemeth thee
daily.*



*His Psalme in the ve-
ry Letter is a com-
plaint of the waste
that was made vpon
the Citie of Ierusa-
lem; and the proph-
nation of the Temple that was in it. And
these goe together. For when did any
Man see a Kingdome, or a great Citie
wasted, and the Mother Church left stan-
ding in beauty? sure I think neuer. For
Enemies when they haue possessed a Ci-*

B

tie

** In Oſtan.
Iudeorum
Deum fuiſſe
Rom. numi-
nibus vna cū
gente Cap-
tium.*

Verſe 5.

Verſe 6.

tie ſeldome thinke themſelues *Masters* of their owne poſſeſſions, till they haue (as they thinke) plucked that God out of his Houſe, which defended the city. As you may ſee in that bragge of the Heathen in * *Minu. Fælix*. And ſo 'twas heere. *The Enemies roared in the Citty, and diſplayed their Banners, verſe 5.* And then by and by followes the defiling of the holy Place. *Downe goes the carued worke with Axes and Hammers, and Fire on the reſt, verſe 6.*

A prophanation vpon the Temple, and vpon all the *Rights of Religion* there was. All agree vpon that. But it was yet but in *Prophecie*, not come. And the learned which liued after, and looked backe vpon the *Prophecy*, and the *accompliſhment* of it, are not agreed. For ſome ſay, the *Text* refers to the firſt great deſolation by *Nebuchadonoxor*; ſome, to the laſt by *Titus*: ſome, to that which came between by *Antiochus Epiphanes*: and ſome indefinitely to all. The beſt is you cannot referre the *Text* amiſſe. For in euery of theſe

these, the *Cittie* and the *Temple*; the *State* and the *Church* were threatned alike. And I for my part see no great reason yet, why the *Prophet* should not meane *all*, since certaine it is both *State* and *Church* did suffer in *all*.

This *Psalme* as in the *Letter* it lookes backe vpon the *State* and *Church* of the *Iewes*, so in the *Figure* it lookes forward vpon the whole course of the *Church* of *Christ*, entertained in any *State*: For if the *State* come to suffer 'tis madnesse to thinke the *Church* can be free. And therefore this *Psalme* certainly was penned to be *Documentum perpetuum* an euerlasting document to the *Church* of *Christ*, to labour and pray for the safety of the *State*; Because if any violence threaten the *Kingdome* with *Wast*, it must needs at once threaten the *Church* with both *Prophanation* and *Persecution*.

Well: This danger is vsually threatned before it come. And so 'twas heere. But vpon that threatning what remedy

hath the *State*? What? why *wisely* to fore-see, *carefully* to prouide against, and *vnanimously* and *stoutly* to resist the Insolence and the violence of the *Enemie*. And to this work euery *Subiect* is bound by all *Law*, of *God*, of *Nature*, and of *Nations*, to put hand, and meanes, life and liuely-hood. But what remedy hath the *Church*? What? Why a *Remedy* beyond all this. *Maiores arma* as Saint Chrysostome calls them, greater, sharper weapons. For *fore-sight*, and *care*, and *vnanimity*, and *courage*, sometimes come all too short. For all these may dwell in greater proportion in the *Enemies Camp*. Whither goes the *Church* then? Whither? Why doubtlesse to *God*. For when all things else faile, *The helpe that is done vpon Earth, hee doth it himselfe,* verse 13.

Hom. 14. in
Ep. ad Hebr.

Verse 13.

Heres. 59.

To *God*; and to *God* by *Prayer*. That's the *Church way*. And the *Church way* is *Via Regia* the *Kings way* (as *Epiphanius* : calls it). *The Prophet* heere is all vpon this way. For heere in the *Psalme* is

is a Noyse of Enemies comming. There's a Prophecy what they will doe if they get the better. What doth the Church? Doth shee stay till the Enemies become? No sure. 'Tis no wisdom in the State; 'Tis no Religion in the Church to doe so. No: nor did the Church so heere. But shee called to minde what strange things God had done of old for his Seruants, *verse 14.* Vpon that mercy shee grounds her confidence; That vpon the same *Repentance*, she shall haue the like *deliuerance*. And vpon this Faith and hope shee repents and prayes, *verse 20.*

Verse 14.

Verse 20.

My Text is the conclusion of this Prayer: And it hath two parts. The one is the *Inuocation*, That God would bestur himselfe. *Arise O God.* The other is what the *Prophet* would haue him doe when hee is *Risen*: And they are two things which he doth expressely desire of him. The one is that he would pleade and maintaine his owne cause. The other that hee would remember how the

1.

2.

1.

2.

foolish man reproaches, or blasphemeth him daily. *Arise O God, maintaine thine owne cause : Remember how the foolish man blasphemeth thee daily.*

The Text it selfe is all as it begins a Prayer.

I.

Psal. 50. 15.

It must needs fit the work of the day; For that *Proclaimes for Prayer*. No time is or can be vnfit to call vpon God; But *such Times as this* are necessary. And there cannot more well bee said, *then such Times as this*. The Prophet David where he points out opportunity for Prayer goes not so farre. *Call vpon me in the day of trouble, so will I heare thee, and thou shalt glorifie me, Psal. 50.* There 'twas but the day of Trouble. But *these Times*, might I bee bold to put them vnder their iust character, for difficulties both at home, and abroad, are more then the day of trouble.

For, beside that they haue made vp a long *Day of Trouble* alreadie : *These Times* are the very concurse of *Feare* and *Danger*. The *Clowdes* haue threatned
from

from heauen now many daies together,
to destroy a hopefull and a plentiful
Haruest in the Day of Possessiō. As the Pro-
phet speakes, *Esay 17.* The Pestilence as Esa. 17. 11.
if it were angry that God had driuen it
out of *this great Cittie of the Kingdome*,
wastes and destroys farre and neere in
other places of it. The *Sword* of a for-
raine Enemy threatens to make way
for it selfe: And if it enter, 'tis worse then
Famin and the *Pestilence*. The Prophet
calls it a *Rasor*, *Esay 7.* But such as is red- Esa. 7. 20.
dier to cut the *Throat*, then shaue the
Beard.

Can yee tell where to sue out reme-
dy against these, but at God? Perhaps
you may think vpon *second and subordi-
nate Helpes*; And 'tis fit yee should: For
these are simply necessary too. And 'tis
Gods great blessing vpon the *Kingdome*,
that to meete with the *Distractions of the
Time*, hee hath placed ouer vs in the
Throne, a *wise*, a *stout*, a *vigilant*, and a
most prouident King. Well: But can you
alwaies haue these *second helpes* at hand?

Can

Can you alwaies by them effect your end? Haue you them ready at this time? Haue you the Sinewes that moue them? Tis well if you haue. But I doubt 'tis a great part of the sorrow and trouble of the time that you haue not. And howsoeuer, haue, or haue not, there is a *commanding power* both ouer you and these. And therefore this is a time for *Humiliation vnder that power*, that hee which giues *Grace to the Humble*, would *resist the Pride of our Enemies* : *S. Iaco. 4.*

S. Iacob. 4.

I need not presse this any further. *The necessity of these Times* speakes out. Tis past *whispering* now that this is a *day of Trouble*. Of *Trouble* : therefore it ought to be a day of *Prayer*, humble and deuout prayer, which may *Out-Cry* our sinnes to God. And as it ought to be, so *Authority* in a most religious hand commands it. And a powerfull *Edict* hath made that duty publique, which else perhaps would haue beene, as much neglected in the priuate, as the *time it selfe* and the *danger* both haue beene.

Will

Will ye say: vve see by the threatenings, that God is angry vvith vs? vwill ye adde to this? If he be angry, he vwill not succour vs; no nor regard the prayers that are made for succour? Well, suppose this: yet *Prayer* is necessarie, and the ready way to bring God into the *Battell* on our side. Will ye see how? First, God giues *Grace*: In the strength of *Grace* do you *repent*, and God cannot continue angrie. In your *repentance* pray, and God cannot but heare; and some way or other come in to helpe. And it vvas neuer a *Church Conclusion*; God is angrie, therefore I will not pray. No, But therefore I will, was the Churches voice. First, pray to *appease his anger*, and then pray againe to *obtaine his loue*, & those blessings which he giues, vvhere he loues.

And the Church of old often did vpon great *apprehensions*, as vve do this day, *Fast* and *Pray* together. That is, labour by all meanes to *make God* for the *State*. First, because if there be any

euill Spirit, as you lately heard, got in
betweene *Abimelech* and the Men of *Se-*
chem, betweene the King and his People.

Jud. 9. 33.

Jud. 9. There's no *Exorcisme* so soue-
raigne to cast him out, as *Fasting* and
Prayer. For some *Diuels*, you know,

Mat. 17. 21.

vwill not otherwise out. S. *Mat. 17.* And
because a soule, humbled by *Fasting*,

Mat. 5. 6.

growes hungrie after God. And that
hunger shall be satisfied; S. *Mat. 5.* But
one *Fast* there is, take heed of it. 'Tis a
mighty Enemy both to *Prayer* and *him*
that prayes. 'Tis to Fast from sustenance
vvhile vvee are in the Church : and to
fall greedily like hungrie Men, vpon all
our old sinnes, so soone as we are out of
the Church dore. God himselfe cries
out against *this Fast*, and will none of it,
Esay 58.

Esa. 58. 5.

3. Well : *Fasting* then and *Prayer's*
necessary. But how doth *this Prayer* of
the *Prophet* fit vs ? How ? VVhy sure
it fits vs euery way. And wee haue as
much need, euery way as much, to pow-
er out our praier to God, as *Israel* had.

The

The Prayer is *Exurge Deus*, Arise, O God.

When the *Priests* of *Baall* had prayed long and were not heard, *Elias* bid them cry lowder: Their God was *asleepe*, and must be awaked, ere he could help them. 3. Reg. 18. *Asleepe*: Yes, dead *asleepe*. And it was in iust scorne of their grosse *Idolatrie*, that hee bid them crie lowder vpon a deafe Idoll. But that God that watches ouer *Israell*, doth neither slumber nor sleepe. *Psal.* 121. *Psal.* 121.4. As appears in the speedie return which he there made to the praiers of *Elias*.

Why but then, if the God of *Israell* doth neither slumber nor sleepe; why doth the *Prophet* call vpon him to arise, and take care of the People? VVhy? Surely not because he vvas laid downe to rest: But because this is one of the manie speeches which are vttered of God in Scripture, *ἀνθρώπου παθῶς*, after the manner of men. Not to expresse any such thing in God, but to make vs vnderstand some thing of God by our selues.

selues. So that while the *Prophet* praies, that God would arise; heer's no signification of any *slumber* in God: But tis to teach vs, that God sometimes in his prouidence ouer vs, is *Dormienti similis*, like to a man that sleepes. As some in *S. Basil* render that, in the *Psalme 44.23.*

Psal. 44.23.
S. Basil in
Psal. 23.
S. Ierom in
Habac. 3.
Velut ad
dormientem
loquimur.

For, as hee that sleepes must haue some *call* to awaken him. So when God either for our sinnes, or for triall of our Faith and Patience, or for some other cause best knowne to himselfe, shall suspend or drawe in the sensible comfort of his prouidence, by which wee are presently exposed to *Feare* or *Danger*, our *Prayers* must bee the *Call*, to make it appeare by the Actiuenesse of his prouidence that he sleeps not. And God is then said to *Arise*, when after long *with-drawing*, as it were his Act of Power and prouidence, (For so 'tis called *ver. 12. Why with-drawest thou thy hand?*) he at last shewes he was waking ouer his people. And to manifest this to their comfort is the *Prophets* praier: *Arise, O God.*

Verse 12.

4 Now

Now the Prophet pray'd heere in the name of the Church & of the State. And the manner of the Praier tells me, both were in danger, great danger: as they must euer bee when God withhold his mercie, as heere he did. For, *Nisi Dominus, except the Lord keepe the Citie, the watch-man waketh but in vaine, Psal. 127.* And *Nisi homo, except Men* Psal. 127. 2. haue some *sensible experience* of Gods fauour that he doth keepe the Citie: they are apt to doubt and distrust his goodnes. And very ready to thinke *he sleepes.* Whereas he doth but as earthly Parents sometimes doe with their lesser children, hide themselves that they may bee sought. And the more their children cry at their absence, the stronger Argument they draw of their loue; and Joy in their verie Teares, to see they cannot call but Crying. And poore Infants they cry, because they knowe no safetie but in their Mothers Armes. And certainly no safetie for vs, but in the hand of God: And therefore

'tis time to call, that God would bee
found of vs, and *Arise to succour us.*

5. But you will say. Though God
cannot, yet *Christ as man* could and did
 sleepe. And 'tis in vaine for vs to make
anie address to God, if *Christ* be a sleep
and not with vs. For, *the well-pleasing of*
S. Mat. 3. 17. *God is in him, not in vs,* S. Matt. 3. Yea,
but marke. Though *Christ* could and
did sleepe while his body was passible:
yet after his *Resurrection*, that his bodie
was glorified, *as hee can dye no more,* Rom.
Rom. 6. 9. 6. So can he sleep no more. And he is
more vigilant, a great deale, ouer all the
Prayers we make, then we are to make
them: Else wee must deny him to be
S. Aug. in God. For (as S. *Austin* tels vs) *Aures*
Psal. 129. *Dei in Corde Precantis sunt,* The cares
of God are in the heart of him that
prayer. Not a motion in the heart, but
the care of God hath it presently. And
so of *Christ*, or he cannot be God: So,
no feare that *Christ* is a sleepe neither.

And euen in the time while he car-
ried about him our flesh mortall, vvee
neuer

neuer read that he *slept* but once, And that was *at Sea*: and at Sea in a *Tempest*. S. Mat. 8. An ill time chosen, you will S. Mat. 8.28. say, to sleepe in; But that's not so neither. For hee tooke opportunitie on- ly of the *Tempest*, to shew his *Disciples* that his *Command* could lay the Sea. If any *Enemie* come vpon vs, hee must come by Sea. It's therefore fit for vs to pray, that though *CHRIST* now slumber not, yet that he would remem- ber where hee once *slept*, but *Arose* to make a *Calme*. VVe haue been in one *Tempest*, and we haue caule to feare a- nother. Let vs in any case get *Christ* to Sea, and a board our *Shippes*. That no *Tempest* may vntackle them, or rent their *Keeles*; or hewe down their *Masts*. That no *enemie* may come neere them with safetie; nor slide from them by e- scape. This is the waie, and you are now vpon it, to make *God* and *Christ* arise together. And this very *Prayer* heere in the *Text* is grounded vpon a *wonderfull deliuerance at Sea*, Ver. 14.

Ver. 14.

6.

Well : wee are safe enough at *Sea* and at *Land*, if wee can but get God to *Arise* on our part. But how shall we be able to do it? How? why neuer dream, (for it is a *Dreame* indeed, and a fond one too) that ye can euer be able without Gods Grace, to make God yours. But knowe that he hath Grace for you, and giues it, and he is halfe yours already: Hee will *Arise* and bee all yours, if you pray in Grace. But here two things are especially to be taken heed of, if we will haue our *Fasting* and our *Prayers* preuaile. And I doubt we are guiltie of both: and haue taken heed of neither.

1.

S. Iacob. 4. 6.

The one is *Pride* : and the worst of it. *Rising against God*. For, wee must not looke that God should *Arise* to helpe vs, if wee *arise* to oppose and vnglorie him. And marke the phrase of Scripture. *God resists the proud*, S. Iac. 4. *Resists* : therefore that time which wee would haue God spend to defend vs, our *Pride* forces him to vse to *Resist* vs. And certainly *Rising against God*, and raising

raising our sinnes with vs, euen aboue Mercy, were it possible, is not the way to make God *Arise for vs* but against vs. If we will haue God *Arise*, wee must fall lowe on our face before his Footstoolle, for hee is Holy, *Psal. 99.* And humble our selues as wee haue begun this day, that hee which is all Mercy and Power, may be as willing, as we know him able to deliuer vs. Psal. 99. 5.

The other is *Security*. And the worst kinde of that too. *Security* in and vnder danger. For wee must not looke that God should *Arise* and take care of vs, if wee will sleepe on in *Security*, without care of our selues. And no destruction so suddaine as that which comes when *security sings Peace and Safety*, *1 Thes. 5.* Nay, which is worse, the Apostle there tells vs, that in the time of *security* God threatens it shall come. So *Security* is both a meanes to bring danger, and a disinabling to resist it. And therefore if you will haue God *Arise*, you must *arise too. Arise* in soule by deuotiō: *Arise*

D

in

in life by the workes of Sanctification.
And *arise* in prudence and in prouident
care to be vp, and not found sleeping
in riot and excesse when an Enemie is,
or ought to be feared.

I know 'tis hard to make you *confesse*
that you haue been or are, either *secure*
amongst men, or *proud* against God.
And I am sorry 'tis so. For the very dif-
ficulty of *confession* makes mee doubt
you are guilty of both, and so continue.
For he was a *wise Man*, that gaue this
reason why a man doth not *confesse* his
faults, namely, *Quia etiam nunc in illis est*;
Sen. Ep. 53. because he continues in them still. And
you know *Somnium narrare, vigilantis*
est. 'Tis a prooffe that a man is awaked,
when hee can tell, and doth acknow-
ledge how his dreaming fancie fool'd
him while he slept. But if after all this
you doe not yet see you haue binne in a
dreame, I must craue leaue to thinke
you are *secure* and *asleepe* still. Let vs
therefore *confesse* and amend these and
all our other sins, that haue made God
stand

stand a loofe from vs, and then God will *Arise* before we can call him vp.

This for the *Inuocation*. The second generall part of the *Text* is, What the *Prophet* would haue God doe when he is *Risen*. And they are two things.

II.

The first is, that God when hee is risen would *pleade and maintaine his owne cause*. In which the circumstances are many and important.

I.

And first I finde acknowledged here ^{I.} by the *Prophet*, that God hath a *cause* in hand; not alwaies the same, but still a cause; and a cause in continuall agitation among the Sonnes of Men. So'tis alwaies *Terme* with God; some *cause* still, and a trying. And yet the opinion which some of the *Heathen* had, that God could not worke in providence ouer vs, but he must be vnquiet and troubled in himselfe, is as weake as false. Christ tels vs otherwise, S. *Ioh. 5.* *My Father worketh hitherto, & I worke.*

*Min. Fæl.
in Octau.*

S. *Ioh. 5. 17.*

For (as the Schoole obserues) though he ceased the Seauenth day from the work

*Tho. sup. q.
88. A. 1.*

D 2

of

of the generall Creation of the kinds of things ; yet there is another worke from which he ceased not. That worke is *in gubernatione Creaturarum*, in his providence and gouvernement of the world. But this worke of God is questioned too. For many things in the workes of providence, many Men, yea and sometimes the best, are a great deale to busie with.

For instance. They would faine know why many wicked Men prosper in the world ; And why many vertuous Men suffer ? This secret hath exercised the world in all Ages, and the Church euer since it had a being. It put such a stresse vpon the *Prophet*, that it crushed these words out of him. *It is in vaine that I haue clenfed my heart and washed my hands in Innocency, Psal. 73. In vaine ; No, God forbid. And the Prophet corrects his passion after, verse 16. In the meane time, heer's the cause of God at triall ; And men apt to quarrell that for Injustice, which is not against the Rule,*
but

Psal. 73. 11.

Verse 16.

but *aboue their reach*: As at the day of Iudgement shall plainly appeare saith *S. Augustine.*

*Lib. 20. de
Ciuil. Dei.
cap. 1.*

Againe; They would faine know all the secrets of *Predestination*. But 'tis one of Gods *foundations*: And such a *foundation* as hee hath set a *Seale* vpon it, *2 Tim. 2.* The Lord knowes who are his. 'Tis very dangerous breaking vp of *Seales*, especially Gods. The *indorcement* is enough for vs, and very plaine to be read. It followes. *And let euery Man that calls on the name of Christ, depart from Iniquity.* If he doe not that, hee is not Christ's; Let him talke of *Predestination* while he will. And in these and all other causes of God try them where you will, and how you can; *Dauid* and *Saint Paul* agree vpon it: He will be Iustified in his sayings and cleare and ouercome when hee is Iudged, *Psal. 51. & Rom. 3.*

2 Tim. 2. 19.

*Psal. 51. 4.
Rom. 3. 4.*

Well: Gods *cause* is at triall: But what cause of his is it, that's particularly meant in this place? For, if it bee Gods,

'tisworth the knowing what ere it bee.
 And no cause of his can be heere, but
 Men owe it, as well as him, some duty.
 And therefore necessary to be knowne,
 that due may be performed vnto it.

Now the *Cause of God* meant heere
 though it bee proposed, as *Causa vna*,
 one cause, yet 'tis very large, and com-
 prehends many particulars vnder it.
 • Some *directly* concerne God, and some
 only by *reflex*. But God is so tender of
 his Iustice and his Honor, that nothing
 can so much as *touch* vpon him, but 'tis
 Gods cause presently : In as much as yee
 haue done it, or not done it, to one of these
 little ones, you haue done it, or not done it to
 mee, S. Matt. 25. And so goes the Text,
 45. Gods Cause, all, and but one, whether it be
directed against him, or *reflected* vpon
 him. Whether it bee the Reproach
 which the Sonne of God suffered for
 vs, Or the troubles, and afflictions
 which we suffer for him; 'tis Gods Cause
 still, and accounted as one.

As one: And yet I find three things
 agreed

agreed vpon, to bee principally contain'd in this Cause of God. First, the 1.

Magistrate and his *Power* and *Iustice*.

And resist either of these, and yee resist the power, and the ordinance of God. *Caluin 4. Inst. 20. §. 23.*

Rom. 13. There's Gods cause plaine. *Rom. 13. 2.*

And the Eye of nature could see *Aliquid diuinum*, somewhat that was diuine in *Arist. 1. Eth. c. 2.*

the *Gouernours* and *Orderers* of *Commonwealths*. In their verie *Office* : In as much as they are singled out, to be the *Ministers* of diuine *Providence* vpon *Earth*:

• And are expresly called the *Officers* of Gods *Kingdom*. *Sap. 6.* And therefore the Schoole concludes, that any the least irreuerence of a King; as to dispute of his *Iudgements* : And whether wee ought to follow and obey him : *Sacrilegium dicitur, is iustly extended to be called Sacriledge.* And since all *Sacriledge* is a violation of some thing that is *Holy*; it is euident that the *Office* and *Person* of the King is *sacred*. *Sacred*; and therefore cannot be violated by the *Hand*, *Tongue*, or *Heart* of any Man, that is, by deede, word or thought

Sap. 6. 4.

Tho. 1. 2.

q. 99.

A. 1. Primū.

thought. But 'tis *Gods cause*, and hee is violated in him. And here *Kings* may learne if they will, I am sure 'tis fit they should, That those Men which are *sacrilegious* against God and his Church, are for the very Neighbour-hood of the sinne, the likeliest men to offer violence, to the *Honour of Princes* first, and their *Persons* after.

2. Secondly: the cause of the *Church* in what kinde soeuer it be. Be it in the cause of *Truth*, or in the cause of *Vnity*; or in the cause of *Right and meanes*, 'tis *Gods cause* too: And it must needs be so. For *Christ* and his *Church* are *Head* and *Body*, *Ephes. 1.* And therefore they must needs haue *one common cause*. One cause: And you cannot corrupt the *Church* in her *Truth*, or persecute her for it, nor distract her from her *Vnity*, nor impoverish and abase her in her *meanes*, but God suffers in the *oppression*. Nay more: no man can wilfully corrupt the *Church* in her *doctrine*, but he would haue a *false God*. Nor persecute the profession of the *Church*,

Ephes. 1. 22.
23.

Church, but he would haue *no God*. Nor
rent the *Church* into *Seets*, but hee would
 haue *many Gods*. Nor make the *Church*
base, but he would *plucke G O D* as lowe,
 Were God as much in his power as
 the *Church* is. And therefore the
Churches Cause, is *Gods Cause*. And as
Eusebius tells vs, when by *Stephen Bi-* *Lib. 7. Hist.*
shop of Laodicea, the state of that *cap. 32.*
Church was much hazarded; it, and
 the meanes of it, were mightily vp-
 held by God himselfe. And *Elias Cre-* *In. G. Naz.*
tensis goes full vpon it in the generall. *Orat. 4.*
 'Tis *Gods cause*, any controuersie that
 he debates against his *Enemies*.

Now this euer holds true, in what-
 soeuer the *Church* suffers for the name
 of *God* and *Christ*. And therefore if ei-
 ther *State* or *Church* will haue *their cause*
Gods, the *State* must looke their *procee-*
dings be iust, and the *Church* must looke
 their *Deuotions* & *Actions* be pious. Else,
 if the *State* be al in vvorme-wood & In-
 iustice: if the *Church* sauour of impurity
 and irreligion: If either of these threa-

ten either Bodie, neither can call vp God then. For *sinne* is their *owne* and the *diuells* cause, no cause of Gods, who *punishes sinne euer, but neuer causes it.*

3. Thirdly: 'Tis Gods cause, which is directly against himselfe, when *Iniustice* that he will not, or *weakenesse* that hee cannot, *Arise* and *Helpe*, are most vnworthily, nay *blasphemously* cast vpon him. The very Text you see calls it no lesse then *Blasphemie*. And as S. Basil tells vs 'twas *audacter effusa*, most audaciously cast into the face of God. But how I pray? How? why they persecuted the Church of Christ with great extremities, and then because God did not alwaies, and in all particulars, deliuer it, *Deum vt infirmum traducebant*, they accused God of Impotencie. *Rabsaches* case before Christ in the flesh: *which of the Gods haue deliuered the Nations that serue them, that the Lord should*

4 Reg. 18. 25 *deliuer Ierusalem?* 4. Reg. 18. *Pilates* case

S. Ioh. 19. 10 *to Christ. Haue not I power to crucifie thee, and power to loose thee?* S. Ioh. 19. *Iu-*

Naz. Orat. 4.

lians

lians case after Christ. For while he raged against the Christians, hee turn'd the contumely vpon God : And charg'd omnipotence with weakenesse. So you see the *Cause of God* what it is, and withall that it is *many* and but *one*. Many in the *circumference* of his creatures, which fill vp the *State* and the *Church* : and yet but one in the point of that *indivisible Center* which is *himselfe*.

Well, we haue found *Gods cause* as 'tis 3.
tumbled vpon the earth : But what is it the *Prophet* would haue God doe to it ? What ? Why that followes. *Indica. Pleade it, Iudge it, Maintaine it* Lord. For the *King* and the *State* ; For thy *Church* and *Seruice* ; For thy *selfe* and thine *honours* sake. Thou hast made their cause thine owne, therefore maintaine it, as thou doest thine owne.

Now this God is neuer wanting to doe, nor neuer will be. So far as *Iustice* and *Religion* make the cause *his*, hee will *Pleade* it first, and *Maintaine* it after. But yet hee doth not this alwaies with a

Ibid.

Iudgement that is visible to vs. Nor with such a one as will make enemies confesse that *Gods maintenance* is on our part. And therefore as *Ruffinus* thinks, these words are not only a *Prayer*, that God would *Arise, and maintaine his cause*: but that he would so plead it, that hee would make the Iustice and Right of it appeare to Enemies and Opposers; and the maintenance eident to friends and defenders of it. So, *maintaine thy Cause*, is as much in effect, as make the world know 'tis thine, and thou wilt maintain it. That from Gods maintenance, the cause may haue safety: And from our hope of maintenance, we may receiue Comfort.

Why, but why should God *pleade*, *iudge*, and *maintaine his owne Cause*? Is the Prayer of the Prophet iust? Yes no question. For, the *Cause of God* is euer iust, and therefore ought euer to bee *maintained*. Nor is it any partialitie in God to his *owne Cause*, that hee comes to *iudge* it. But he is forced, as it were,

to the maintenance of it himselfe, partly, because some men *will not*, and some men *cannot defend his Cause*. And partly, because it must be iudged at some *Tribunall*. Now there lye many *Appeales* in the cause of God. And all *Appeale* is to a superiour Court. The highest is Gods. Therefore when *Malice* and *Tyrannie* hath done what it can to Gods cause, if his Seruants doe but *Appeale*, as they euer doe; The Cause must in the end reuolue to God himselfe, who alone hath no superiour. Yet his very Enemies need not feare. For he vwill so *plead* and *iudge* his *owne Cause*, that their *owne Consciencs* shall tell them his Iudgement's right.

Now one thing vvhich laies a kinde of Necessitie vpon God to maintaine his own cause, is as I told you, that some Men *will not*, and some men *cannot* maintaine it. I find both these touched in the *Text*.

First, they that vwill not. For these words, *Arise, O God, and maintaine thine*

owne Cause, are a grievous taxē vpon all
 them to whom God hath giuen means
 & ability, yet will not stir to succour his
 cause. For 'tis as if he had said, Men vvill
 not maintaine thy cause: If thou vvilt
 haue it defended thou must doe it thy
 selfe. The *Jewes* it seemes vver now
 very guilty of this, else the *Prophet*
 vvould neuer haue runne vvith that
 earnestnesse to God. He vvould haue
 prayed to God had Men bin neuer so
 vvilling; yes, God forbid else; but had
 they done their duty, the extremity
 had not beene fear'd. And marke and
 tremble at the curse of God which vvas
 called for vpon some of that People for
 this sinne, *Iudg 5. Curse yee Meroz, (saith*
the Angell of the Lord) curse the Inhabi-
tantsthereof. Why? beause they came not
vp to helpe the Lord, to helpe the Lord a-
gainst the mighty. To helpe the Lord: Why,
What cause of God vvas this? What?
Why 'twas his cause of Warre against
Sisera; as appeares, Iudg. 4. Against Sise-
ra; yet to helpe the Lord.

Iudg. 5. 23.

Iudg. 4.

And

And certainly 'tis a great and a grievous errour in *any People* as well as in *Israel*: and in any age of the world as well as in that; to fast, and pray, and call vpon God to *Arise* and *Maintaine his cause* and their owne ioynd vwith it; if in the meane time they vwill put nor hand nor purse to maintaine either *their owne, or Gods*. Their owne in the *State*; Or Gods in the *Church*. These Men perhaps are of *Tiberius* his minde *Deorum iniuria Dijs cura*; And vwhat *Tacit. Lib. 1. Anal.* that *Oracle* meant, when he writ so to the *Senate*; vwhether; It belongs to God to vindicate his owne cause; Or, God vwill be sure to doe it; Or let his cause sinke if he vwill not defend it; I am not certaine. This I am sure of, God can defend himselfe *sine Patrocinio nostro*, without any aide of ours. But yet if we come *Cal. 3. Inst. c. 23. §. 2.* not in to helpe vwhen the *Cause of God* is deposited vwith vs; the feare is, and 'tis Iust, that God vwill *Maintaine his cause*, and leaue vs to *maintaine our owne*.

Secondly: They that cannot. For ^{2.} these

these vvords, *Arise, O God, Maintaine
thine owne cause*, imply disability in Man,
as vvell as malice. For 'tis as if hee had
said ; Men *cannot* at all times maintaine
thy cause. If thou vvilt haue it defen-
ded, thou must doe it thy selfe. And
this is true of the *strongest* of the Sonnes
of Men, if they bee left to themselves.
But this, though it puts vs in more feare,
yet it makes vs not halfe so guilty. For
Guilt followes malice more then Impo-
tency. And our *weakenesse* and *disabili-
ty* is such, that we are not able to hold it
vp against so many and great Enemies,
as the cause of God bath. This was the
case of *Hezekiah* ; He durst not trust to
himselfe, and his owne strength against
the Hoste of *Assiria*. Therefore to his
Prayers he went, 4. Reg. 19. O Lord our
God, do thou saue vs out of his hand: which
is all one with the Text. *Arise, and main-
taine thine owne cause*. But I pray take
this with you. When *Hezekiah* pray'd
thus, the People were in Armes. No de-
serting the cause though no selfe-ability
could hold it vp. But

4. Reg. 19.
19.

2 Chron. 32.
6.

But what *Enemies* had the cause of 5.
 God then, or hath it at this day, that
 such earnest prayers vvere then, and
 are now made, that God would *Arise*
and maintaine it? Doe you aske vvhath
Enemies? I'll tell you; Perhaps I shall
 not be able to tell you all. But what my
Text tells me, I'll shew you. First, the 1.
Text tells me, the *Enemies* that came vp
 against Gods cause were *fierce*, & had got
 some hope of *Aduantage*; Implied in
 this, that the *Israelites* were faine to call
 for maintenance, and supply against
 them. Next the *Text* tells mee, these 2.
Enemies were thought too *cunning* & too
strong for *Israel*, to whom the defence
 of Gods Cause was then committed: Im-
 plied in this, that they were faine to flie
 to God, and call him in to his owne de-
fence. A signe, that all seconds were too
 weak. Thirdly, the *Enemies* were many, 3.
 and not like to be *beaten* or *mastered* at
once. And that's expressed, ver. 20. A Verse 20.
multitude of Enemies. And last of all, 4.
 they vvere as *cruell*, as *strong* and *nume-*
 F rous.

Verse 5.

1 S. Pet. 5. 8.

rons. For so vvee read, *ver. 5.* Where they are called *Roaring Enemies*. A name vvhich euer had some affinitie with the *Diuell*, 1. *S. Peter 5.* So in all likelihood nothing remain'd butto get God to be absent, and then they might easily swallow his *People* and his *Cause* together. To preuent this was the *Prophets* praier, and so it is ours this day. For so the *Psalme* begins: O God (considering how thy cause is streitned) *Wherefore art thou absent from vs so long?* And it ends at *Arise and maintaine thy Cause* against them.

6. And the *forme* of the *Prophets* Praier is very considerable too, and a great example to the Church of Christ. The Prayer is, that God would *Arise*, and *maintaine his Cause*. The first thing the Prophet aimes at is the *Cause*; the equity & right that belongs to it, not the respect it had to *Persons*. And this out of question is the vway of *Iustice*, to honour the person for the *Cause*, not to esteeme the cause for the person. Now men for the most part

part goe a crosse way to this, and therefore, vwhen they vwill come into the way of Iustice I cannot tell. For vsually all businesse is sided into parties. 'Tis no matter for the *Cause*, let who will *maintaine* that simply for it selfe. If it make for vs and our party, so farre vvee vwill *maintaine* it; else be it *Gods cause* or whose it vwill, vvhether it sinke or swimme, it shall not trouble vs. And I doubt as the *practise* of too many men is, so is their *Prayer*. For the *Faction* and the *Party* all; not the *cause*, either as 'tis *Gods*, the *Churches*, or the *States*. And *parties* are euer *private* ends. The *Cause* as 'tis *Gods*, the *Churches*, or the *Kingdoms* is euer common. Euer fit to be made the *Object* of our *Prayers*.

Yet this aduantage may heere be had. If euer you may safely preferre the *person* before the *cause*, and yet be iust, you may doe it heere. God before his *owne cause*. And the Reason is, because God as he can neuer tender an vniust cause to his People, so is he *Iustice* it selfe: And

euert Iustice then any cause of his that is without him. Therefore whatsoeuer others doe, Arise, O God, and maintaine thy selfe, and thine owne cause. Maintaine it euert from heauen, ther's no great trust to the Earth: for that is full of darkenesse and cruell habitations, verse 21.

Verse 21.

7. Now all this while wee haue almost forgotten, who 'tis that makes this Prayer. Saint Hierom tells me, and hee is not alone in the opinion, the Psalme was Davids, and therefore the Prayer too. As a Prophet he foresaw the danger, and as a King he went on directly to the highest remedy. And though Kings now are not Prophets, yet 'tis a great blessing vpon any Kingdome to haue the King a Seer so farre as is possible. To haue him with both eyes open. His right eye open and vp to heauen, for God to maintaine him; And his other eye downwards, but open, vpon his People to take care of them, and maintaine them, with the same support that hee hath receiued from God. And herein aboue other Nations we are blessed
this

Epist. Fabio.
de 42. Mans.
Ma. 3. &
Elias Cret.
in Naz.
Orat. 4.

this day, I say againe, *Above other Nations*; if vve can see our blessing, and be thankfull. For the *King* keepes his eye as *steddy* vpon God, as if hee had no helpe below him: And yet at the same time as *gracious* an eye vpon his People to relieue their iust grieuances, as if he were more ready to helpe them, then to receiue helpe from them.

Let not your hearts be troubled, neither feare, *S. Ioh. 14.* Here are two *Kings* at once at Prayer for you, *David* and your owne *King*. They are vp and calling vpon God to *Arise*. For shame Lagge not behinde God and your *King*. You haue beene and I hope are, a valiant Nation, let nothing dead your spirits, in Gods & your Countries Service. And if any man drop *malignant poyson* into your *Eares*, powre it backe into his owne *bosome*.

S. Iohn 14.1.

And Sir, as you were *first* vp, & sumon'd the Church to awake, and haue sounded an *Alarum* in the Eares of your People; Not that they should *Fast* and *Pray*, and *serue God alone*, but goe with you into the

House of the Lord; so goe on to serue your Preseruer. Your *Merit*, and the *Noblenesse* of your heart will glew the hearts of your *People* to you. And your Religious care of Gods Cause and seruice, will make him (I doubt not) *Arise*, and haste to the *maintenance* of your Cause, as of his owne. Only in these, and all times of difficultie, *bee strong and of a good courage, keepe close to the Lawe of the Lord*. Be full of *Counsell*, and then *resolute* to Act it. Else, if you shal not be firme to deliberated Counsells, they which are bound to serue you, may seeke and finde opportunities to serue themselues vpon you. This doe, and God *Arise and be with you, as he was with Moses*; *Ios. 1.* This do, and as *S. Chrysost.* speakes. *Aut non habebis Inimicum, aut irridebis eum*: Either you shall haue no Enemy, or you shall be able to scorne him the world ouer.

Iosuah 1. 7.

17.

Homil. 14.
in Epist. ad
Hebr.

2

The second thing vvhich the Prophet vvould haue God doe when he is risen, is that he would *Remember how the Foolish man blasphemeth him dayly*.

The

The Enemies of Gods Truth, and of
 the peace of his People, it seemes, doe
 not onely seeke to ouerthrow *his Cause*,
 but base & vnciuilly irreligious as they
 are, they flye vpon *his person* too. For so
 you see the *Text* changes from the thing
 to the person. *Maintain thy cause*: but re-
 member, the Reproach runs against thy
 selfe: *They blaspheme thee*. And by this
 you may see how dangerous a thing it is
 for any Men; or any States, to become E-
 nemies to the *Cause of God*. For *sinne* will
 not stay till it haue wrought them far-
 ther, euen into *enmity against God him-
 selfe*. And therefore this sin here, a high
 and a presumptuous sinne, is not called
 the presumption of them that hate
 Gods Cause, but of them which hate God
 himselfe, Ver. 24.

Verse 24.

Presumption easily falls to Reproach
 goodnes it selfe. But what Reproach is it
 these Enemies cast vpon God? What?
 Why, 'twas in the highest degree. 'Twas
Blasphemy. For so Saint Basil renders my
Text. And so 'tis called againe, Ver. 11.

Ibid.

Verse 11. &

19.

19.

Ibid.

¶ 19. You may be sure the *Prophet* mistooke it not : It went not single, there were more then one ; and *Theoderet* calls them *Execrationes*, Cursings and Reuillings of God.

Tho. 2. 2. 7.
13. A. 1. c.

And men of all sorts, as well as *usurping Enemies*, had need bee watchfull ouer this sin. For a man may quickly be within the borders of it, before hee be aware; especially, if he be bold and busie with the *Cause of God*, as it is reserued and secret in himselfe. For since all *Blasphemie* is a *Derogation* of some *Excellencie* chiefly in God : the Schoole collectes and truly, That vvhosoeuer denies to God any attribute that is due vnto him : or affirms any of God that is not agreeable to his Nature : is within the Confines of *Blasphemie*. Entred, though perhaps not so far gone. But these Enemies, it seems, stuck at no degree of *Blasphemy* : Spared God himselfe no more then his Cause. And vvhat reason can this State or Church haue, to thinke these Enemies, or their like, that spared not God nor his Cause

Cause, vwill if they haue power enough,
spare them or theirs.

But I pray, vvho or vvhat manner of 3.
Enemy vvas it, that made thus bold vvith
God? Who? vvhy, my *Text* answers
that too. *Stultus fuit*, it vvas the foolish
Man: And you may know so much by
his boldnesse. We find, *Psal. 14.* There *Psal. 14. 1.*
was a *Foole* that *blasphemed* God. But
twas in his heart. Out of his mouth hee
durst not let it goe: not once. And this
Foole was in the same feare at first. For.
his *Blasphemie* kept in his heart, *verse 9.* *Verse 9.*
But now hee was growne impudent, it *Ibid.*
brake out at his Lippes: For as *S. Basil*, and *Cal 3 Inst.*
others obserue; he did *Palam maledicere*, *c. 23. §. 2.*
Blaspheme at large.

The *Prophet* no question knew these
Enemies what they were, and that they
had other names beside *Fooles*. But hee
fits them with their *Name of Merit*: That
they deserued, that he giues them. I told
you these Enemies vvere cunning, sub-
till Enemies. And 'tis true: But *Maligni-
ty* against Gods cause, and *Blasphemie* a-
gainst

gainst his Person, vwill make the greatest Wisedome in the world turne *Foole*. And Follie dares aduenture any thing against Man : Nay, against God too : vvhich is a like true of the *Foole at home*, and the *Foole abroad*.

The *Prophet* pray'd against their Enemies, as vve doe now against ours. O my
 Psal. 83.13. *God make them as a wheele*, *Psalm 83*. And see in what a wheele they are: The worst that euer moued. For their *Blasphemy* carries their Wisedome round into *Folly*. And their *Folly* turnes their malice round into heigher degrees of *Blasphemy*. Thus is this Enemy no sooner a *Blasphemer* but a *Foole* : And no sooner a *Foole*, but a greater *Blasphemer*. So *Blasphemy* is punished with *Folly*, and *Folly* vvith *Blasphemy*. Ther's the vvheele, both in the sinne, and the punishment.

And I pray obserue : These *Enemies* that beset Gods Cause at *Ierusalem* vv ere a *Nation*. And so some reade heere ; Not the *Foolish man*, but the *Foolish People*. And a powerfull Nation they were, were they

they *Babylonians*, *Syrians*, or *Romanes*. And one of them they were. And yet you see the *Prophet* giues them, no other, no better name, then *Foole*, when they violently persecute Gods Cause. Indeed they deserue it. And this Sinne is as able to *Foole* a whole *Nation*, as a particular *Man*. Nay the holy Ghost heere speakes of them as of *one Man*. As if *Blasphemie* could change a whole *Nation* into *one Foole*. And surely, 'tis no hard thing with God to make the *wisedome* of the whole world *Foolishnesse*, 1 Cor. 1. And 'tis 1 Cor. 1. 20. as easie with him, to confound the wisdom of a whole *Nation*, as of one *Achitophell*. 2 Sam. 17. 14.

And see I beseech you how their sins 4. continue: Once a *Foole* in this kinde, and an *Enemy* to Gods Cause, and a *Blasphemer* of his Person euer after, without a great deale of mercy. And this is noted in the circumstance *Tota Die*, and *Quotidie*, Daily, and all the day long at this *Blasphemy*: And 'tis vsuall this with *Enemies*; *All the day*: For their *Studdie* is vp-

Ibid.

on it. And *euery day*: For these Enemies were the same in *Blasphemy*, The day of their *preparation*: The day of their *Fight*; & the day of their *Victory*. And *Ruffinus* obserues that this *Blasphemy* grew in the continuance. And either it derided God in his Seruants, or it menaced men for seruing God. How it flatter'd it self there while against both Man and God, is thus far apparant in the *Text*: That they neuer durst haue bin daily *Blasphemers* against God, if they had not bin *Opinators* at least, that God could neuer haue *maintained* & made good his cause against them.

It is too much to see the cause of God opposed: To heare the Name of GOD *Blasphemed*, were it but once: But *all the day long*, and *euery day* is a Tentation almost vnsupportable to Christian and religious hearts. Yet this wee must bee Inur'd to heare against *King* and *Church*, and *God* himsele, if wee take not better course then hitherto wee haue done to keepe out the *Enemy* and his *Blasphemy*.

3. Against this 'twas time for the *Prophet*,
and

and 'tis time for vs to pray. The *Blasphe-
my* of an *Enemie* is a very vrgent Mo-
tiue to make Men pray. And the Prayer
of the *Prophet* heere, *that God would re-
member the Blasphe-mer*, was very feruent.
For he beginnes this Prayer, at *Remem-
ber the Rebuke of the Enemy*, verse 20. And Verse 20.
hee ends his Prayer with *Remember the
Blasphe- my of this Foole*, v. 23. *Remember and* Verse 23.
forget it not, verse 24. This was the *Pro-* Verse 24.
phet's Zeale for Gods Cause, and you
may learne by it, that cold Prayers are not
they which remoue the *Blasphe- my* of
Enemies. The Prayers indeed of but one
righteous Man doth much, but 'tis when they
are feruent, *S. Iaco. 5.*

S. Iaco. 5. 16.

But you vwill say: What needs all this
calling vpon God to *Remember*? Is it
possible he should forget? not possible
certainly. But then as before: Though
God *cannot sleepe*: Yet to awaken not
him but our poore vnderstanding con-
cerning him the Praier was, *Arise, O God.*
So heere, though God *cannot forget*, yet
because in his prouidence, he somtimes

*S. Hierom. in
Thren. 5.*

Ose 1. 6.

carries himselfe to our sense and apprehension, *Ad modum obliuiscens*, as if hee did forget; and threatens that hee will forget; *Obluione obliuiscar eorum*, Ose. 1. Forgetting, I will forget them. Therefore heere againe the Prayer runnes after the manner of men: *Arise, O Lord, yes, and Remember too.*

Ibid.

Why, but since heer's *Enmity* against the Cause of God, and *Blasphemy* against himselfe, why doth the Prophet aske no more of God, but that he would *remember* this? Why? why certainly 'tis, because there's abundantly enough of that. He knew if God did *Remember*, he would *punish*? And (as S. Ierome obserues) *hee therefore Remembers, that hee may confound in Iudgement.*

Innocen. 3.^m
L. 2. Mist.
Miss. c. 6.

Psal. 130. 3.

And indeede in Gods Language to *Marke* and *Remember*, is many times to *punish*: and *not to Remember*, is to *forgiue* sinne. *If thou Lord shouldest be extreame to marke and obserue*; that is, to *punish*, *What is done amisse*, Psal. 130. And the Church hath learn'd not only to speake, but

but to pray of the *Prophet*. For so the Church praies in the *Letanie*: Not, punish not, but *Remember not Lord our Offences*. And therefore the *Prophets* Praier was home enough, *Remember Lord*: Yes, do but that, and we either haue, or shall haue *enough* and our enemies too. We, I hope of deliuerance and preferuation, and they of punishment.

Thus you haue heard the *Prophets* praier, and I hope made your owne, that God would *Arise* and bestir himself. And what he desired God would do, both for State and Church when he was Risen. That is; That hee would *pleade and maintaine his owne Cause*. And *Remember*, that is, punish, in his owne time *the Blasphemy of all them, that reproach or detract from it or him*.

One thing yet remaines and 'tis fit to be thought vpon this day, euerie daie, all the day long. And that is, what it is that makes God a *Protector* of any King, any State, any *Nationall Church*, against either in bred or forraine Enemies. Against the *Fox* at home and the *Lion* abroad.

broad. And that certainly is; for the *State* to goe on with *Honour* and *Iustice*. And for the *Church* to labour *Deuotion* as much at least, if not more then *knowledge*. For else Gods cause and ours may betwo. And then God may *Arise*, and *maintaine his owne*, but leaue vs to the *Famine*, to the *Pestilence*, to the *Sword*, to any other *Iudgement*.

The onely way to make God *Arise* as soone as euer we call : Nay, to preuent our call and come in to helpe before we pray, is, for both King and People, State and Church, to *weaue* their Cause and Gods together. To *incorporate* them so, that no cunning of the *Diuel* may be able to separate them. For then the benefit is apparant. God cannot *Arise* and *maintaine his owne cause*, but he must *maintaine ourstoo* : because 'tis *one* with his. And his owne (doubt you not) he will *maintaine*, against the proudest *Enemie* that can come against it. And certainly the greatest hope and confidence of Gods Assistance to any Nation, to anie Man, that

that can preceed deliuerance it self, is to make their *Cause all one with Gods*. And that is done by *upholding* his, and *conforming* theirs.

Our safety then is when our cause is *one* with Gods: Our danger when they *differ*. But what is it that puts the *difference* betweene them? What? why that which put the first Enmity betweene God and Man, *Sinne*. And therefore if wee will quit the Enmity and bee made friends, the onely vway to reconcile vs with God, and our Cause vwith his, is by *Faith* and *Repentance* to banish *Sin*. The sooner this is done, the sooner we are safe: vvhich cannot be till *our Cause be one with Gods*: *One*, and yet vwhen 'tis one the preheminence is still vwith Gods Cause, vve must not suffer ours to step on before him.

For *our Cause* as 'tis *spirituall* and concerns our soules, if it be neuer so good, neuer so close ioyned vwith Gods, yet God's is to haue the *precedence*. For be ours neuer so good, I must begge of your *humility* to Remember, that Gods Grace

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did both preuent and follow, to make it so. And therefore we are to put his cause first, and to pray chiefly for the maintenance of that which gaue worth to ours.

And for our cause as 'tis *temporall* and concernes this life onely, Our safety, life, and liuely-hood; Gods cause is to haue the *precedence* of that much more. *Father and Mother, Wife and Children, Brethren and Sisters, Life and all, must be accounted as nothing to Gods Cause, S. Luke 14.* And it hath euer been a signe that the Soule of a Man goes right: That a vvhole People keepe vpon Gods path; *when they seeke first the Kingdome of G O D and the righteousness thereof, and leaue God to minister and maintain the rest, S. Mat. 6.* When they are more tenderly affected to the Cause of God, and more sensible of the Reproach or Blasphemy of his Name, then of any calamities, that might or malice can bring vpon their persons.

And yet our giuing Gods Cause the *precedence*, in our loue to it, and our *Prayers* for it, is no exclusion of our own Cause.

Nay,

Nay, the *preferring* of Gods before our owne, And the making of our owne *conformable* to Gods, Is the way to make God asicalous of our safety *from all extremity*, as he is to vindicate his owne honour *from Reproach and Blasphemie*. And therefore though the *Prophet* heere (as *Theodore* obserues) doth not say *Arise*, O God, and *maintaine Causam meam*, my cause, but thine owne. Yet the same God that will haue vs *preferre* his cause, will haue vs *pray* for our owne like wise. And so the *Prophet* did: For though he be heere all for Gods cause; yet vvee haue hime very earnest for his owne too. *Pleade thou my cause O Lord with them that striue with me, and fight thou against them, that fight against me, Psal. 35.* And defend my cause, O God, against the *ungodly People*, *Psal. 43. 1.* Well then: *Thy cause O God; and my Cause O God.* But the Rule of *Practise* goes heere; Gods cause must *leade*, that ours may *follow* it, vnder the protection of God.

Ibid.

Psal. 15. 31.

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Psal. 43. 1.

As we haue therefore now begun, so

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let vs pray on as the Prophet did. That God euen our Gracious Father will bee no longer like vnto one that sleepest: That hee will *Arise*, and *blow* ouer these feares from vs. 'Tis but his *Breath*, and he can drie the *Cloudes*, that they drop not Rottenesse vpon our Haruest. 'Tis but his *Breath*, and he can cleere the *Ayre* of *Infection*, as well all ouer the Kingdome, as he hath, beyond admiration, done it in our chiefe City. And 'tis but the same *Breath*, and he can shake our *Enemies* to peeces in the Sea.

That God being *Arisen* and come neere in prouidence, will *pleade* first, and after *maintaine his owne Cause*. His owne in the hand of the *King*: His owne in the heart of the *Church*: And his owne in the *Holinesse* of his *Name*. That he will giue this *State* and *Church*, and euery Member of both such *grace*, that our *cause* may bee his, and his *Maintenance* ours. That he wil *remember* and that's enough, that if *his Cause* bee ours, our *Enemies* are his. That we may so order our liues by
his

his Grace, that if these or any *Enemies* will *Blaspheme*, it may not bee *Him* for our sinnes, but *Vs* for his seruice. That our *Enemies* and his, how-wise soeuer in other things, yet in their plots and practises against vs may be written in the *Text-Letters F O O L E S*. That we, being preſerued from them and all other *Aduerſity*, may take warning in time to mend our liues, and so heereafter liue to honour and serue him, that the world may see he hath beene *mercifull*, and wee labour to be *Thankfull*. That after the *maintenance of his and our Cause* heere, we may in our seuerall times be receiued vp to him in *Glory*, Through *Iesus Christ* our Lord: To whom with the Father, &c.

F I N I S.